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WAR AND PEACE

SINCE the dawn of history war among the inhabitants of the earth has been the rule rather than the exception. This history of nations is written around their armed conflicts. This is evidenced in the story of ancient Israel in the Old Testament and the Book of Mormon account of the Nephite and Jaredite nations. As one reads the recent great work of Sir Winston Churchill, *The History of English-Speaking Peoples*, it is apparent that war is the biggest single element in the historical background of modern nations as well. In the last 2,000 years the world has been at peace but 325 years.

This historical pattern has enveloped the present as the threat of war hangs over us from day to day. With this record of the past before us and with a knowledge of the destructiveness of atomic weapons, thinking men and women are asking soul-searching questions of themselves and their leaders as never before :

What should a Christian's attitude be toward war ?

Is there justification for being a " conscientious objector " ?

Would a just God permit his children to destroy each other ?

If a person goes to war for his country and kills will he be condemned under the commandment " Thou shall not kill " ?

What can an individual do to help prevent war ?

Our knowledge of the nature and disposition of men in all ages leads us to prepare ourselves to protect our righteous interests. Such interests were in mind when a modern Prophet said as he spoke in the name of the Lord :

"And again this is the law that I gave unto mine ancients that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them. And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation or tongue; and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people." (D. & C. 98:33-36.)

Furthermore, we live in a universe governed by law. This applies to the human race as well as to the physical aspects of the earth. One of the divine laws of life is the FREE AGENCY of man. "And it is given unto them (Adam's posterity) to know good from evil; wherefore they are agents unto themselves" (Moses 6: 56). In the exercise of this agency men are tried between the opposing forces of good and evil all the days of their life on the earth. The teachings of the Lord Jesus Christ, if followed, directs men to go the second mile to find peaceful solutions to their differences. The promptings of Satan leads men to evil doings of which war is the most ghastly manifestation. " Be not deceived, for Satan is abroad in the land and he goeth forth deceiving the nations" (D. & C. 52:14).

Hence, God is not the cause of war and conflict ! Nor does he interfere with man's exercise of Free Agency to choose evil rather than good and thereby suffer the consequences. When war comes it is man's doing because of his freedom of action in the pursuit of that which is evil; and when it is forced upon us, then we must be ready and strong to defend with all we have, even with our lives if necessary, the institutions of freedom that are more valuable than life itself.

Yes, there are some things worth fighting for that make war justifiable in the sight of God. An ancient prophet has said, speaking of his people who were engaged in battle : " they were not fighting for monarchy nor power, but they were fighting for their homes and children and their all, yea, for their rites of worship and their church . . . ye shall defend your families with your bloodshed, therefore for this cause were the Nephites contending against the Lamanites to defend themselves and their families, their land, their rights and their religion . . . and they cried with one voice unto the Lord their God for liberty and freedom from bondage."

Who would wish to say that these things should not be defended ? Surely there is no place here for conscientious objection. Nor is there condemnation for participation in such a holy cause.

Knowing the weakness of men and the power of Satan, understanding the divine law of free agency and the purpose of man's existence here upon the earth, what course then should followers of the Prince of Peace take ?

We should make the principles of the Gospel of Christ a living force in our lives, so God will be pleased to recognise us as his children and hear our pleadings.

We can begin by building a foundation of love and peace in our families and with our neighbours.

We can make our Church membership mean something beyond mere enrolment, by making it one of sacrifice and devotion.

We must interest ourselves and become active in the orderly processes of free government.

We can give encouragement to the actions of good and wise men in all nations who aspire to be our leaders, for " where the wicked rule the people mourn."

We should pray and work for peace unceasingly as individuals and nations, but be prepared for war, knowing that Satan's influence is still powerful in the hearts of men and will continue to be so until replaced by the principles of the Gospel of Jesus Christ in action.

If we have thus done our duty we can calmly accept the results, come what may, with faith and assurance that we shall be " lifted up at the last day."

" Now ye see that this is the true faith of God, yea, ye see that God will support, and keep, and preserve us, so long as we are faithful unto him, and unto our faith, and our religion; and never will the Lord suffer that we shall be destroyed except we should fall into transgression and deny our faith " (Alma 44 : 4).

Here then, O inhabitants of the earth, is your answer ! Turn unto Him who said, " peace I leave with you, my peace I give unto you."

Failing in this we must be prepared to reap as we have sown.

C.G.M.K.

THE MORMON CONTRIBUTION TO THE CONTEMPORARY WORLD

by Dr. G. Homer Durham

Elder G. Homer Durham laboured in the British Mission 1933-35, serving in the British Mission Office and throughout the districts as a special representative of the Mission President. He arranged and conducted the first British M.I.A. Conference at Kidderminster on June 8, 9, and 10, 1935. He also was a frequent contributor to the Millennial Star, vols. 95, 96, and 97. He is now serving as Academic Vice-President of the University of Utah in Salt Lake City, as a contributing Editor of the Improvement Era, and senior member of the High Council of the Emigration Stake.

IN today's world, Mormonism, so-called, may be viewed in two aspects. One is with reference to its relationship to the rest of the Christian world and to the Christian religion in general. The second has to do with the contribution it has for the non-Christian world, ranging from western existentialists, Communists, atheists, and agnostics to the great religious systems of Asia, Africa and elsewhere. This second aspect presents a peculiar problem, namely, how to present the story of the restoration to individuals who do not accept and have, in many cases, never heard of the Bible. How the message will be taken to the followers of Buddha, to the devotees of Hinduism and of Islam, however, is only the indirect subject for this writing. More directly, what contribution has Mormonism for the professing Christian? If this is understood, something of the character of the restored gospel can be discerned against the general field of religion and non-religion.

Mormonism, in this sense, may be said to have three basic contributions to modern religion. They may be summarised as contributions to what non-Mormon Christian scholars might call:

1. The Christological and Trinitarian questions;

2. The anthropological question; and

3. The ecclesiastical question, or the matter of organisation.

The Trinitarian and Christological controversies have plagued historic Christianity since the second century A.D. The Council of Nicea in A.D. 325 attempted a solution in terms of the Nicene Creed. The rupturing of the Christian community, already far-advanced, was only further emphasised by this and subsequent ecumenical councils of the ancient church. The existence today of the Armenian, Eastern Orthodox, Nestorian, Ethiopian, Coptic, Roman Catholic and other Christian churches (not to mention the Protestant off-shoots of Roman Catholicism since the Middle Ages) demonstrates lack of success in reaching agreement. To some, the Father and the Son were identical, with the Holy Ghost a second party. To others the Father and Son were separate, though consubstantial (of one substance), with the Holy Ghost emanating from both rather than being a separate entity. In some groups, Mary was *Theotokos* (the mother of God). In others she was merely *Christotokos* (mother of Christ). While in yet others she was both *Theotokos* and *Christotokos* at one and the same time! The First Vision of the Prophet Joseph Smith,

and subsequent revelation, restored clarity and simplicity in the place of this confusion. The first Article of Faith states the simple truth in plain language, restoring common sense to the most fundamental controversy in Christendom. Many members of the Church do not realise the tremendous historic significance of the work of Joseph Smith in this regard.

Towards a solution of the knotty "anthropological question", the Church has a similarly simple but profound answer. It is found in the second Article of Faith: "We believe that men will be punished for their own sins and *not* for Adam's transgression."

The "anthropological question" is the centuries' old issue in Christian theology with respect to the nature of man. Just as the question as to the nature and character of Deity vexed Christendom, so did the issue as to man and his nature. Most of the Christian world follows St. Augustine and his answer to the anthropological question, namely, that man is a product of "original sin", that he is corrupt, evil, and predestined to the ills of sin and the flesh except as rescued by divine grace; that man's history begins merely at birth, or at best conception; and that the prospects are pessimistic, except for grace. Into this confusion, in which the western world had wallowed for 1,500 years, the Prophet Joseph Smith brought the glorious doctrine that "Man was also in the beginning with God" (D. & C. 93:29), and that "the elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy" (verse 33). And that instead of committing a heinous crime, for ever bedeviling humanity, rather "Adam fell

that men might be; and men are, that they might have joy" (2 Nephi 2:25). Thus man can be optimistic and not be cursed with Augustinian "original sin". Instead of being a worm, "As God is, *man may become.*"

This clarification of the nature of God and of man provides the basis for the third great contribution, namely, the nature and character of the Church as a great social organisation. If God is a great personal being and Christ his real son (demonstrating to other sons and daughters how a life may be lived); if man's true nature (having been "in the beginning with God") is clear, then the ancient problems of church organisation can also be solved. The church is not an ecclesiastical dictatorship. It is not a pseudo-system of divine-right monarchy designed to enslave its members, to dwarf them by fear, superstition, or priestcraft. On the other hand, neither is it a drifting, rudderless human association, beset by anarchy, disorder; without shape or meaning. It is not merely God's church nor Christ's church, nor is it the church of any man or men. As its name reveals, it is the *Church of Jesus Christ of Latter-day Saints*. It is the church of both Jesus Christ *and* the people, the members, the Latter-day Saints. Its ecclesiastical polity, or form of government, is neither monarchial nor democratic. It is a blend of both. As Joseph Smith wrote in the *Times and Seasons*, April 15th, 1844: "I go emphatically, virtuously, and humanely, for a *Theodemocracy*, where God *and the people* hold the power to conduct the affairs of men in righteousness."

Thus the priesthood of the Church is freely conferred on all

worthy male members, and its blessings fully shared, including the highest blessings of the Temples, by the women of the Church. And although the fifth article of Faith states "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer the ordinances thereof," it is also fundamental in the practice of the restored Church that "No person is to be ordained to any office in this church, where there is a regularly organised branch of the same, without the vote of that church" (D. & C. 20:65). Also that "all things shall be done by common consent in the church" (D. & C. 26:2). Thus the restored Church in its polity is neither episcopal (ruled by Bishops), presbyterian (ruled by Elders), nor congregational (ruled by the Congregation). But all three principles mesh and combine, and constitute a unique and remarkable ecclesiastical polity, one which provides adequate authority without destroying individual freedom and liberty. Thus the church's claim to "divine authority" is not a claim to dictatorial, authoritarian, or arbitrary rule. We claim that "the rights of the priesthood are inseparably connected with the powers of heaven". But the same scripture imposes the basic limitation "that the powers of heaven cannot be controlled or handled only upon the principles of righteousness." We can be ordained, "but when we

undertake to cover our sins, or to gratify our pride, our vain ambition," or to become dictatorial ("exercise control or dominion upon the souls of the children of men, in any degree of unrighteousness"), then the priesthood and authority of that man is withdrawn. Or, as this basic scripture, which involves the "constitutional law" of the church recites: "Amen to the priesthood or the authority of that man." (See D. & C. 121:36-46).

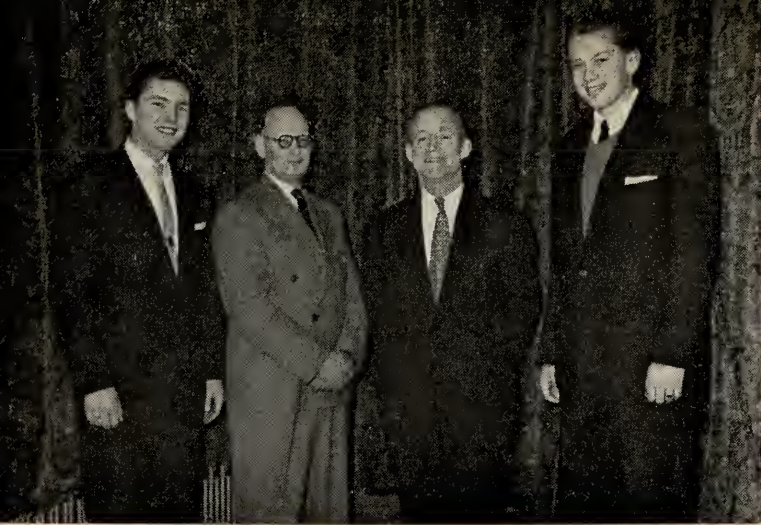
Thus the basic law of the Church reflects fundamental doctrines with respect to the nature of God and man. The glory of God is intelligence, and men should strive to be like God. The pattern for human relations set for the Church should become a model for the human relations of all society:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by longsuffering, by gentleness and meekness, and by love unfeigned" (D. & C. 121:41).

If the nations of Europe, Asia, Africa, America, and the islands of the sea would follow this pattern, we could visualise a new world. This, then, is the second aspect of Mormonism in the modern world. To bring the message of God's and man's nature, of the nature of organisation, to the world so that no power or influence is maintained except by persuasion . . . and by love unfeigned. This is a large order to fill, in which every member must play an intelligent part.

"Seek not greatness, but truth, and you will find both."

Author Unknown



The Mission Presidency as they presided over the recent conference in London, left to right: Elder Kay H. Christensen, President F. W. Oates, President Clifton G. M. Kerr, President John L. Harmer.

DISTRICT PRESIDENTS

DURING the afternoon and evening of Thursday, December 6, one couldn't help but notice the greater than usual amount of activity and liveliness in the Mission Office at "Ravenslea" as the Districts Presidents began arriving for their semi-annual conference to be held the following day.

On Friday at 9.00 a.m. the conference convened under the direction of the Mission Presidency. Representing the districts were LeMar C. Capener of Birmingham, Sherman Johansen of Bristol, Charles W. Penrose of Hull, Stephen McNeil of Ireland, Ralston Hogge of Leeds, Robert F. Williams of Liverpool, Robert A. Madsen of London, Alvin Firmage of Manchester, C. E. Olsen of Newcastle, H. James Kemp of Norwich, Harold Jacklin of Nottingham, Ray A. Ogden, who was soon to be released, and Wallace K. Penrose of Scotland, Y. Daines Lund of Sheffield, and Thomas J. Jones of Wales. Also able to attend

was Lt. Colonel Theodore E. Curtis, Chaplain, and servicemen's coordinator for the British Mission.

It was interesting to notice the almost complete turnover in district leadership that has taken place during the past six months. Except for a few familiar faces, this was an entirely different group than had met together at the conference last June. President Jones from Wales was the only returning District President, the others attending the conference for the first time. President Jones, who has now seen three such gatherings, must have felt a little bit like the year of 1956, as it drew to a close and prepared to pass on the responsibilities to a "younger generation."

Most of the day was spent in discussing and receiving instructions from President Kerr on the coming district conferences, problems of the districts and branches, missionary activities, preparing for

the use of the Temple, welfare procedure, Priesthood quorums, and doctrinal and policy problems throughout the mission.

Also talked of was the value and means of transferring more of the leadership responsibilities within the mission to the local members, that the branches and the districts and the mission as a whole might become more self-sustaining and that the members might feel even to a greater extent the growth and the happiness of serving in the work of the Lord.

which brought to a close a very instructive and worthwhile day.

On Saturday morning an inspiring testimony meeting was held in which everyone took the opportunity to stand on his feet and express his love and gratitude for the Gospel, for family ties, for brotherhood, and for the joy of the missionary calling with all its problems and successes and associations. To assemble together in such a manner with those of similar convictions and purpose of life was, as it always is, a source of spiritual strength and renewed dedication.

NTS' CONFERENCE

Later in the afternoon President Harmer covered the proselyting problems and activities of the missionaries and ways to increase their effectiveness in their work, after which everyone travelled to Hyde Park for a street-meeting

Several expressed, all felt the value of the two days spent together and an eagerness and enthusiasm to return to their districts to work effectively and devotedly as representatives of the Gospel of Jesus Christ.

The Mission Presidency, District Presidents, and other representatives of the members of the Church in Great Britain at the close of their semi-annual conference in December.



The RELIGIO

Elder Sill has a life-long background of Church activity. He filled a mission to the Southern States where he was the President of the Alabama District, has been a Scoutmaster, twice a member of a stake high council, served ten years as a bishop and later as a member of the Deseret Sunday School general board. He is also active in business, representing a national insurance agency, in which field he has received many honours, and in civic affairs, being for many years a member of the board of regents of the University of Utah, and receiving in 1953 an honorary doctor of laws degree from that institution.

RECENTLY a friend and I were discussing some of the great qualities of spirituality that distinguish the lives of certain people. After expressing his approval of the accomplishment of such a person, he turned the conversation upon himself by saying, "But I am just not religious," and then he added the punctuation mark of a meaningful shrug of his shoulders, to indicate his belief that there was nothing he could do about it.

With the hope that I might be able to help him, I said, "Bill, I believe that what you say is true, that you are not religious. But how much thought have you ever given to the circumstances that brought your situation about? In the first place, how could you hope to be religious? You don't study religion. You don't think about it. You don't go to church. You don't pray to God. You don't meditate upon religious things. You don't read the scriptures. It is, therefore perfectly natural that you should not be religious."

Someone once asked a small boy, "Who gave you that black eye?" and the boy replied, "No one gave me that black eye. I had to fight for it." And so it is with every worthwhile thing in our lives. Everyone must earn the right to possess the good that he wishes to receive, and it must be earned in advance.

My friend was tremendously interested in athletics. He devotes his Sundays and other free time, including his reading, largely to sports. This interest has grown from a mere pastime until it now possesses him. He has developed a great "talent" for all things athletic. He can quote the batting averages of all of the major league baseball players. But he indicated to me that he could not quote a single passage from the word of the Lord.

Sometimes we become experts in the science of circumvention or circumlocution, where we go around the main objectives of life by cultivating everything except the important things. It is an easy thing to train one's self to be more interested in a prize fight than in the celestial kingdom. "As you sow, so shall you reap." Every child knows that if you want wheat, you must plant wheat, not barley or rye. And if one wants spirituality, he must plant and cultivate what he expects to harvest. That is one reason why the soul must not be left to itself. It must be watched and directed, stimulated and cared for, as one would care for his children or his own body. We are usually very particular about our daily physical diet. There are those who think it important to take a certain kind of vitamin pill every day, but who make no provision at all for their spiritual vitality or the purification and redemption of their own souls.

US TALENT

by ELDER STERLING W. SILL

Assistant to the Council of the Twelve

William James said, "The greatest discovery of my generation is that you can change your circumstances by changing your attitudes of mind." That change is brought about by the intelligent direction of our thoughts.

Someone has suggested this possibility: How would you like to create your own mind? But isn't that exactly what everyone does? William James said, "The mind is made up by what it feeds upon." Someone else said, "The mind, like the dyer's hand, is coloured by what it holds." If I hold in my hands a sponge full of purple dye, my hands become purple. But if I hold in my mind and heart, great ideas of God and eternal life, and the devotion and faith necessary to bring about great spiritual objectives, then my whole personality is made up accordingly.

It is said that the human mind has one of the qualities of the tendrils of a climbing vine. It tends to attach itself and draw itself toward whatever it is put in contact with, whether that be football or the celestial kingdom. We establish our own goals by what we think about. "That which holds our attention determines our action." The doctor judges the health by the appetite, and the quality of our spirituality may be judged the same way. We can ruin our appetites for the things of God simply by a diversion of our interests. Some build bars in their homes instead of altars. Others shut off the spiritual food supply all together and starve themselves to death spiritually.

There is a sacred song entitled, "I Walked Today Where Jesus Walked." And wouldn't that be a thrilling experience, to stand on the very spot of ground where Jesus stood, or kneel in that place where under the burden of our sins, He sweat great drops of blood at every pore. The memory of what happened there can help us to absorb the spirit that brought it about. It may not be possible "to stand today where Jesus stood," but we can do something that is even more helpful to us. We can think today what Jesus thought. We can relive His devotion. We can re-think His ideas.

There was a group of ancients that had an interesting custom. If you went into one of their homes and admired a certain article, the custom of the times may have prompted your host to wrap it up and send it to you as a present. You admired it and so he gave it to you. But life has a programme exactly like that. Whatever you really admire and love, you eventually get, whether it be bars, altars or the celestial kingdom.

I told my friend about a little plastic toy clown which I saw at Christmas time. This clown always stood on his head. If you laid him on

his back he would immediately flip up on his head. If you stood him on his feet he would promptly do a reverse flip and stand on his head. A little lead weight had been placed in the crown of his plastic head. This could always be depended upon to bring him to an upside down position.

But don't we all respond in a similar way? We can weight our interests in any way we choose, until athletics, or sins, or the things of God, may become "central" in our lives. We determine our own centre of gravity, so to speak. We ourselves determine our own spiritual diet and what we put our minds in contact with, and then the mind responds according to how our interests are "weighted." These interests will largely determine whether or not we will flip up in the wrong way. If by this process of "weighting," we make "central," the wrong ideas, we may partially or wholly exclude every other interest, even God our Father, the Creator of the universe and the Author of our salvation. We should remember that when we stand on our heads, spiritually or otherwise, it then appears to us that the whole world is upside down, and we may thereby lose not only our perspective and our judgment, but also our blessings.

The apostle Paul had a co-worker by the name of Demas, but Demas "was not religious." Like the plastic clown, he couldn't get his mind off other things, and Paul wrote his entire history in nine words. He says: "Demas has forsaken me, having loved this present world."

We should be very careful about what we "want," for eventually we will get it. The agnostic is proof from experience that "to be carnally minded is death." He succumbs to the drowsiness, apathy and numbness of his own neglect.

In the instructive parable of the talents, Jesus voiced a vigorous censure of one who "buried his talents in the ground." My friend has buried his religious talent, for this quality of being religious is a talent, the most sacred and splendid of all the talents. Certainly it is the most productive of those qualities that Jesus was trying to establish in our lives.

But when the aspirations of the soul toward God are allowed to wither and become extinct and our faculties cease to find relish in spiritual things, then our minds always turn away to seek other interests and attachments. The lack of this religious talent has brought about the downfall of all of the world's great civilisations of the past. It has caused innumerable apostacies from the things of God, and has been responsible for the individual loss of spiritual blessings by many persons and groups.

This negation of the religious talent is one of the most common and destructive forms of idolatry. By this process of default, one raises his own altars to "the unknown God," but what he really denies is not God, but activity. The sin of his own neglect becomes his apostacy from God.

We should strengthen our religious talent by exercise, by putting our minds and our lives in regular and intensive contact with great religious truths and activities. Then we will keep from our hearts the spiritual loneliness of that confession, "I am not religious." Rather, we may have the happy satisfaction that we are standing upright in the image of our Maker, able to understand and enjoy the things of God.

“LET YOUR LIGHT SO SHINE . . .”

by MILAN D. SMITH

The author served as a missionary in the British Isles from June to September of 1939. At the outbreak of World War II he was reassigned to the Eastern States Mission where he became the Mission Secretary and later a District President. In 1942 he was ordained a bishop in the Pendelton Ward in Oregon, and in 1952 was set apart as a Stake President. He was released from this calling in 1955 when he was moved to Washington D.C. to fill a position in the United States Government as Executive Assistant to the Secretary of Agriculture. Soon after he was also appointed Special Assistant for Cabinet Co-ordination where he is concurrently serving.

During the Autumn of 1956 a government assignment brought him for a short time back to Britain where he was able to renew again many of the acquaintances and memories of previous visits.

AN assignment to represent the Government at the British Food Fair in London in August and September pleased me very much as it enabled me to again visit Great Britain. I had first learned to love those beautiful Isles and their people when labouring there as a missionary in 1939. Memory recalls so many happy experiences—cottage meetings in the homes of those interested in hearing of the restoration of the gospel of Jesus Christ; tracting in Liverpool and environs; District Conferences during the visits of President Hugh B. Brown; the unparalleled hospitality and the kindnesses extended; the challenging street meetings in Hyde Park and cities of the Liverpool district; opportunities during trying times to exercise my faith and prayers along with the Saints; my first visit to the chapel at Birmingham where I took pride in noting the name of my father inscribed in the corner stone. (He had been assigned a major role in its construction during the 1910 to 1912 period while serving as Conference President under President Rudger Clawson.) As I recall, this was the first L.D.S. chapel to be constructed from the ground up in the British Isles.

My heart was heavy when the outbreak of World War II occa-

sioned the evacuation of the missionaries from Europe. During the intervening years, I have followed the progress of the mission. It has been my privilege to return twice since; once in 1953 at the time of the Coronation, and the most recent trip a few months ago during which visit my wife and I were greatly blessed in attending services in London and Glasgow where it was possible for me to recapture the spirit of the mission as I had earlier known it.

Too, in company with Elder John L. Harmer and Elder Richard L. Evans, Jr., several of us had the glorious experience of visiting the Temple site at Newchapel.

The completion and dedication of the British Temple, opening the way for the performance of ordinances for the salvation of the living and the dead, is satisfying to contemplate. Its erection is further evidence that the spirit of temple building of the Latter-day Saints is continuing unabated. Only in the temple today can the faithful go to make the covenants and to receive the keys and authorities necessary for an exaltation. We can expect to be recipients of no greater blessings than those pertaining to the endowment.

Greater faith and righteousness among the membership will un-

(continued on page 50)

An Interview with Gene Fullmer

INSIDE SPORTS

by GENE WARD

On January 2 in New York City Sugar Ray Robinson and Gene Fullmer, who is an Elder in the Church of Jesus Christ of Latter-day Saints, fought for the middle-weight boxing Championship of the world. Two weeks previous to the fight, on December 19, Gene Ward, a newspaper correspondent for the New York Daily News, had the opportunity to interview Fullmer at his training camp at Grossingers, New York. In addition to obtaining the information which he desired about the coming contest, the correspondent, although not a member of the Church, left the training camp very impressed with the wholesomeness of the young man's attitude toward life and with the vitality of the "Mormon" teachings which he followed. After the interview, Mr. Ward wrote the following, rather prophetic article which was printed in the Daily News on December 20.

GROSSINGERS, N.Y., December 19th.—A muscular young elder of the Mormon church, Gene Fullmer, is, in effect, going against the "word of wisdom", which bans gambling, by betting his faith in himself to win Sugar Ray Robinson's middle-weight crown. There's no risk of money involved, Sugar having tied up all the sugar, but even those failures of the month Joe Louis used to knock over were given a fatter cut than the 12½ per cent of the gate which will be Fullmer's pittance for fistic services rendered on the night of January 2nd.

Just as "Swaps", the Mormon horse, ran in the silks of the Lord, so Fullmer throws punches in the Lord's behalf, for he gives with full and happy heart 10 per cent to his Church of Jesus Christ of Latter-day Saints at the end of every year. Thus, his impending performance with Robinson will be the greatest labour of love the world of sports has ever known.

Somehow, as we became better acquainted with this vital young man over the past two days—in the ski lodge where he conditions, on the road, at the ping-pong tables and over out-sized sirloin steaks—we gathered the situation of the moment is one he relishes.

He likes to train. He likes to fight. He likes people. He likes whatever he is doing. He is absolutely and amazingly tireless whatever the pursuit, whether it be skipping rope, which he does with the consummate grace of a ballet dancer, or talking of his Mormon upbringing, and how religion, in a personal sense, motivates his entire life in and out of the ring.

Gene Lives to the Letter of Mormon Teachings

Listening to him talk of the Mormon hierarchy, with its wards, headed by bishops, its stakes, presided over by presidents, and above them the 12 Apostles, was so utterly fascinating, the subject of fisticuffing was, for the moment, untouched. He told about the big books of his

GENE FULLMER WINS WORLD MIDDLE-WEIGHT CHAMPIONSHIP

On January 2, in Madison Square Garden, New York, Gene Fullmer of West Jordan, Utah, beat Sugar Ray Robinson, one of boxing's all time greats, and became the new middle-weight champion of the world.

Fullmer is renowned in the world of sports for his clean living and hard training and his competitive spirit. Wherever he has gone he has

faith; the Bible, the Doctrine of Covenant, the Pearl of Great Price, and the Book of Mormon. There was no preaching, no unctuous mannerisms, but merely a young man with a code of living as refreshing to the mind as the cold Catskill air to the lungs.

Although Gene observes to the letter the Word of Wisdom edicts against smoking, drinking, swearing and gambling, and obeys the dietary laws against coffee, tea and an over-indulgence in sugar and sweets, we knew, instinctively, here was an individual whose life was full of overflowing. These things never were a part of his theme of living, and hence, their lack was not felt.

He told of his various ordinances as an ordained elder—blessing the sick, baptizing, blessing children, which he has done for his four-months-old daughter, Kay, and preaching at Sunday church meetings.

Then he mentioned some of the Mormon axioms by which he lives—"Love Thy Neighbour as Thyself," "Go Not with Hate in Your Heart." He admitted violating both of these—and at the same time! "I can recall becoming really angry twice in my life," he said. "Once I was fighting Del Flannagan and he broke all the rules, tripping me and throwing a headlock on me. The other time was just the other day, when I was told the fight with Robinson had been postponed."

At the age of eight together with other Mormon youngsters, Gene started dropping around the gym run by the remarkable Mormon who is his manager, Marv Jensen. It was outside his home town of West Jordan, Utah, on a farm owned by Marv's father.

Jensen, His Manager and Best Friend

"Jensen was to become the finest friend a boy ever had," Gene said. "I can remember those times as if they were yesterday. He gave each of us a beautiful all-wool sweater, sort of a uniform of our club, but before giving mine to me he made a little speech.

"You're on your honour to attend church meetings," he told me, "and to keep the Word of Wisdom. If I ever saw you smoking or drinking I would never say anything, but you are on your word of honour to bring the sweater back if you ever do those things."

It was time to head for bed and we said our good nights. Hiking up the hill, with the air crisp on the cheeks and the moon bouncing beams off the frosty foliage, we thought that here, just ending, was as fine an evening as we'd ever spent with as fine a man as we'd ever met.

Whether or not he can fight well enough to whip Sugar Ray is another matter to be discussed another time. But if peace of mind, faith of spirit and condition of body are to prove vital factors on the night of January 2nd, then Gene Fullmer is home free as the new middle-weight champion of the world.

WEIGHT BOXING CHAMPIONSHIP

been a credit to athletics, to himself and to his religion. Many of the people with whom he comes in contact are continually impressed with his enthusiasm, his spiritual convictions and peace of mind, and the way in which his religion is able to strengthen him and guide him in every facet of life.

Choosing the more

ABUNDANT LIFE

by FRANK W. MCGHIE

Elder McGhie has now spent over thirty years teaching in the Seminary programme of the Church. He has spent three years of that time in the Hawaiian Islands heading the Religious Education Programme of the Church there, and six years ago was appointed co-ordinator of the Latter-day Saint Seminaries in the Salt Lake City area, in which position he is now serving. He has also been a member of the General Board of the M.I.A. since 1937.

I WILL always appreciate the fact that Mormon missionaries found my grandparents in far off Great Britain. It changed their whole outlook on life, and was responsible for their emigration to the land of America. As far as I am concerned, it was their conversion to Mormonism that caused me to be born in the Church; I inherited their religion. To me it is the restored Gospel of Jesus Christ, the philosophy which, if lived, will do more to lead mankind into the abundant life of which Jesus spoke, than any other system of thought on the earth. I feel sincerely thankful that my ancestors were open minded when the truths of the gospel were taught to them. Possibly some of my readers who might not be friendly to the Latter-day Saint cause will be thinking, if not saying, that they were gullible, that they were misled. I know that they were not. When I consider what it cost them to accept an unpopular religion, the sacrifice of friends, family, home, and traditions; it was a courageous act on their part. I am thoroughly convinced that they considered the matter very carefully before making the move, and what I say of my

grandparents might also truthfully be said of others who have joined the Mormon Church.

A very important part of the life plan on earth is to choose for one's self. Each person's life is filled with experiences where important decisions must be made. We can all look back with pleasure on decisions we have made which have contributed to our happiness. On the other hand, we might possibly have regrets for other choices made which have been to our disadvantage. That my forebears made this courageous decision in choosing a religion which satisfied their souls' desire in spite of the ridicule they received has been a source of great satisfaction to me.

The wise and judicious man will weigh matters, make careful comparisons and be slow to change from one philosophy to another. And are there not some who refuse to make decisions because of the mental-physical work they anticipate? The ultra-conservative view is illustrated in the humorous story told by Bob Burns. He said, "The most conservative man I ever saw was my Uncle Hod. I went out to visit him one time and found him sitting in the shade of

a tree." I says, "How's your cotton doin'?" and he says, "I didn't plant none this year—I'm afraid of the bool weevils." I says, "How's your corn?" He says, "I didn't plant no corn either—I was afraid we wouldn't get enough rain." I says, "Didja plant it all in potatoes?" and he says, "Naw, I didn't plant no potatoes either—I was afraid of the potato bug." And I says, Well, what didja plant then?" He says, "I didn't plant nothin'—I played safe!" Aren't there many who just "play safe" by refusing to make comparisons or decisions?

In matters of religion as in everything else we have our free agency, and the philosophy we adhere to we either inherit from our parents or choose after making a study of its merits, advantages and disadvantages. We of the present generation mentally rebuke those who were unfriendly to the prophets of former days and we marvel that there were any who would fail to recognise the divinity of Jesus and his teachings when they had the opportunity to hear and see them personally. Surely if the opportunity had been ours we would have embraced his teachings without question—at least so we think—but I wonder.

Supposing a devout Christian of our time were to sit in judgment on an unfriendly Pharisee, who lived in the days when Jesus was upon the earth. It would be an interesting and illuminating experience, if it were possible. The Christian would probably ask, "Why did you not take advantage of the glorious personality of the Saviour—why did you not listen to his message or at least befriend him?" The Pharisee would prob-

ably make excuses for himself, saying "I had no idea that he was the son of God; he was everywhere spoken evil of—a gluttonous man and a wine bibber", some said. I leave you to imagine the rest of the accusations.

It is possible for any of us to pass up the choicest things of life if we refuse to investigate, to weigh and compare, with an open mind, just as truly as the Pharisee in the illustration just used passed up an opportunity to associate with Jesus. We think this would be life's choicest blessing. Again I say, I am grateful that my grandparents opened their hearts to receive the gospel truths when the Mormon missionaries went to their home some ninety years ago.

There were radical differences between this new philosophy the Mormon Missionaries brought and the religious beliefs and traditions that had been handed down, for many generations to them. It is a few of these principles I would like to tell you about, which I believed appealed to them, and were the means of converting them to a different philosophy from that which they espoused all their lives. They are truths which thrill me with a conviction of their truthfulness and their power to bless mankind. They are as shafts of light to those who hear them and accept them as God's mind and will.

I do not believe that they were very easily converted. What they had heard about this religion from America was not very complimentary; there must have been a high wall of prejudice which was difficult to climb over.

As I attempt to visualise what took place when the Elders of the Church first made contact with

them, I rather feel that the reception they would receive would be civil, but just a bit cautious, if not cool.

I can imagine a conversation something like the following:

"Why do you Mormons not leave us alone? We have our own religion; we are satisfied with what we have and try our best to live it."

A tactful missionary would naturally have responded then with the thought; "We are not trying to tear down that which you already believe, but we are here to tell you more truths, to add to what you already have. It is our message that some of the precious things of the gospel plan have been restored to bless mankind and help him to live as God our Father would desire." Here a questioning ancestor might have said: "Do you mean to say that you have a definite contribution to make to the things we already are being taught in our churches?" Thus broken down some of the prejudice and having been given an opportunity to deliver his message, the missionary would proceed now to teach the principles of the gospel.

First of all they had to be convinced that God, our heavenly Father, had spoken through his prophet and had restored the gospel truths as they had originally been taught by Jesus Christ and his Apostles.

Probably one of the most difficult adjustments they had to make in their religious thinking and belief was concerning their conception of God. For generations and generations all Christianity had taught that the God they worshipped was incomprehensible, without

bodily form and passions. He was intangible, inconceivable, and was everywhere present. When they read such creeds as the one referred to as the Nicene creed, they had been bewildered and confused but had accepted it because it was a part of their Church teachings. Here was a religious philosophy which taught that the Bible was to be taken literally, where it said, "God created man in his own image." Image of course meant likeness. Are we not images of our parents and was not Christ like his parents? His life on earth revealed that fact. What could be more logical? In that first vision of Joseph Smith, in a wooded place in the state of New York, he said that two of the Godhead appeared to him. He said they were alike each other in appearance and that the Father pointing to the Son said, "This is my beloved Son, hear Him."

This undoubtedly was a most radical change, but it must have had a strong appeal to them. For here was something they could understand, something no longer inconceivable and incomprehensible, but simple and logical and true. Their efforts to conceive of the bodiless, passionless God of Christianity had shrouded them in a haze of confusion and perplexity. Now, however, Deity became intelligible to them. There were three different and distinct personages, God the Father, His Son Jesus and the Holy Ghost, one in purpose, unified in their efforts to bless mankind.

It would not be necessary for a missionary, in teaching this new conception of Deity, to blast unmercifully in putting over his point. The beauty of the logical

explanation would dispel false notions, without the necessity of tearing down already accepted beliefs. Truths would take the place of the errors of man, darkness would be dispelled by light.

Baptism naturally follows conversion. The only method of baptism taught in the New Testament by Jesus and his Apostles was immersion in water for the remission of sins. Following this came the ordinance of laying on hands for the gift of the Holy Ghost by those who had the authority. These same things were practiced by this new church. But what of the millions who had died without having had these rituals performed? Were they to be for ever lost? Joseph Smith taught that "The greatest responsibility in this world is to seek after the dead." The reason for this is that all the dead must be redeemed from their sins just as the living are. It is required of us to perform this labour in their behalf. Let us see if this idea is logical and sound. It seems to me that the whole philosophy of Christianity centres around the idea of work by proxy. Jesus did for us by proxy what we were powerless to do for ourselves. Considering all that Jesus has done for mankind, is it not reasonable that the divine plan should also include what men might do for each other? Love and unselfishness is taught in this way more than any other method devised by divine command. One of the final commitments of Jesus to His apostles just before his betrayal and arrest was this thought, "This is my commandment, that ye love one another, as I have loved you." Jesus not only commanded men to love one another, but he provided

a plan for them to demonstrate their love. The plan was temple work for those deprived of hearing and participating in the plan of salvation. The glorious principle which had such a strong appeal was divinely instituted through the instrumentality of Joseph Smith. He taught that all men would have equal opportunity to hear and embrace the laws of God, whether in this life or the life to come. He said, "All who have died without a knowledge of this gospel, who would have accepted it if they had been permitted to tarry, shall be heirs of the Celestial Kingdom of God, also, all that shall die henceforth without knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." One phase of temple work consists of work by proxy for those who died without a knowledge of the gospel laws. What a thrill it was for my ancestors to realise that the gospel plan not only extended salvation to them, but likewise to their ancestors and to all of the children of God upon the earth!

After conversion and initiation by Baptism of the water and of the spirit, the privilege to participate actively in the Church was something they had never had the opportunity to do previously. This church provided positions of responsibility to all who were worthy and willing to accept them. This was certainly a church for the laity; now they could hold Priesthood which would enable them to act in the various Church ordinances. They could now assist in baptizing their fellows, they could

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officiate at the sacrament table, and do all the things in a church capacity which had been done for them. It was a church of works, as well as faith. The most valuable experience which man gains in this life is learning to do by doing. Not only did the men have a chance to do something but the women also. They shared in the blessings of the Priesthood which their husbands held, and in addition were allowed to share leadership in the auxiliary activities of the Church.

Holding positions of responsibility, as so many persons did, naturally inspired them to strive to lead more exemplary lives. It was the conception of this adopted religion that people received the degree of perfection they earned by the life they lived. This life was just a step in the ladder of eternal progression. This plan includes a conception of a life before this one. Man existed in a sphere before this present earth life and chose an earthly experience because of the ultimate blessings it would bring to him. This was a step forward for him; it would add to his eternal reward. Joseph Smith caught the vision of what Jesus had in mind when he said to his apostles, in the most precious sermon, "Be ye therefore perfect,

even as your Father which is in Heaven is perfect." This dignifies man beyond any conception that man has ever had. Joseph had the same assurance of limitless development and progress. Here man is reaching toward God, and it is God's glory to elevate man to his greatest possibilities. The development of human personality is the greatest thing in the universe. What more holy desire could a loving father have than to live an exemplary life and desire or plan to have his children follow in his footsteps and perpetuate the best that a father can give. Wasn't this one thought alone worth all the sacrifice that this religion required of those who embraced it?

These four features of the Mormon faith: a true conception of God, authorised baptism for the living and by proxy for the dead, active participation in the church programme, and the glorious principle of eternal progression, along with others, just as outstanding, were the things which brought my grandparents into the church. They are the gospel truths which should enable me to live a better life. They will be my richest heritage to my children. Obedience to these divine truths make us the blessed recipients of the abundant life.

"Let Your Light So Shine" (continued from page 43)

doubtedly accompany implementation of the work of which Joseph Smith declared, "The greatest responsibility in this world that God has laid upon us is to seek after our dead." Then it is that we have the honour of officiating in the temples, thus, assisting in giving to them the privileges that pertain to compli-

ance with the ordinances of the gospel. The dead must be redeemed from their sins, just as the living, through obedience to the gospel. We can perform the labour of baptism, confirmation, sealing, etc., in their behalf that the living and the worthy dead may be joined through family ties back through the genera-

tions placing them in line for the blessings of the Celestial Kingdom. How grateful we should be for the atoning sacrifice of our Lord and Saviour, Jesus Christ. If we couple this great gift with a righteous life enduring in obedience to the end, we have hope of a celestial reward.

The Master said, "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven."

In these words He gave a simple unmistakable challenge to His followers. No conditions are suggested; no limitations are intended.

Jesus taught and exemplified diligence. He demonstrated that the laws of God may be understood and applied by mortal men regardless of physical or sociological conditions with which they might be confronted.

The Gospel of Jesus Christ is designed to uplift and ennoble people. Its power is to nourish into a consuming flame the spark of divinity in each of us. As we individually are born of fire and the spirit, our influence cannot be withheld from others.

Human nature, as we often see it so grossly manifest, is not only capable of change, but the purposes of the Almighty for His individual children contemplate that such human nature *must be changed—for the better!*

We, who have espoused His name, are the primary chosen instruments through whom our Redeemer chooses to work. That which people admire in us, whether it be uplifting or otherwise, will exert a profound influence upon those whose lives come in contact with our own. If that power of example be a manifestation of divine truths intelligently and ener-

getically applied, it becomes a dynamic centre of influence which is capable of bringing to all who come in contact with it that everlasting joy which comes from freedom in its loftiest sense. "Ye shall know the truth and the truth shall make you free."

As we contemplate this challenge before us, we perceive that the gospel in its truest sense is universal. Social, economic and political or national differences are of minor importance. The conditions which make for character approaching the divine pattern are not these but rather the simple truths of living, thinking and acting which rest upon a spiritual foundation—divine truth revealed from God or manifest through the actions of His true followers.

Be not weary of well doing. Remember always that God will never let anything come your way or impose a task upon you which you and He together can't successfully complete.

As we move into a new year with its countless unrealised hopes, let us be thankful for the freedom and liberties that most of us enjoy. Our belief is that God intended His children to be free to make their own decisions and to be responsible for the consequences of those decisions. We must be ever alert to the real danger of the loss of liberty. This could occur by voluntarily voting it away just as surely as by armed force on the part of an enemy nation. We must protect our God-given individuality and our free agency, the right to choose. With such freedom comes the responsibility to choose good—with its rewards, but we may choose evil with its penalties.

Let us be on guard that no laws

are passed or actions taken that will tend to restrict the abilities of free persons to care for themselves, and voluntarily extend a helping hand to their brethren and sisters in need. I have the feeling that Latter-day Saints with their great appreciation of freedom will not reject the responsibility to their fellow men nor will they renounce Christ's commandment on love and charity.

I hope that 1957 will bring continued progress to the missionaries and members of the British Mission. May the beauty of your lives match the grandeur and loveliness of Great Britain which has since the restoration furnished so many great leaders and stalwart members to the Church of Jesus Christ of Latter-day Saints.

BRITISH MISSION

Branch and District Activities

Birmingham

Northampton Branch held a jumble sale on December 13th and raised £6. Despite the rush to buy the many good things on sale the Brothers and Sisters who were helping managed to keep cool.

On November 24th, Rugby held a social at Bloxham School. Over a hundred members and friends attended and enjoyed an evening of games and refreshments.

Worcester Relief Society held a party at the home of Sister Gwen Smart on November 30th, to honour their former President, Sister Drusilla Gunnell. Sister Smart welcomed the members to her home and pinned a spray of pink carnations on the guest of honour. Sister Gladys Jones spoke of the love and admiration which all members felt for Sister Gunnell and thanked her for her many services to Relief Society. A bouquet of chrysanthemums and a book — "Treasured Memories from the Writings of David O. McKay" — was presented to Sister Gunnell by Sister Mary Passey on behalf of the members.

Birmingham District held their M.I.A. week-end on November 3rd to 4th. The activities which were arranged by Brother Philip Green and Sister Brenda Course, included games, the preparation of a chicken dinner and a film and lecture on the conception and birth of children. This was given by Sister Course who has had many years of hospital experience and recently passed the examination of the Chartered Society of Physiotherapists.

Has anyone in the Birmingham District lost a fairly large, dis-jointed rubber doll? It was found in the Birmingham Chapel after the last District Conference. If it is yours, please apply to:— Sister Pennrose, 10 Braymoor Road, Marston Green, Birmingham 33.

Bristol

November 24th was a great day for Bournemouth Branch when the Relief Society held their annual Sale of Work and the Welfare held a social and fancy dress parade. A wonderful time was held by a goodly crowd and there was plenty to eat.



*Christmas party
in
Catford Branch,
London District*

The highlight of December for the Bournemouth Branch was the 17th when the Christmas Party was held. A good number gathered to enjoy the games, carols, eats and drinks. During the evening everyone received a present from the big tree and a play called "Why the Chimes Rang" really brought the Christmas spirit into the Freemont Hall. The Saints would like to give their heartfelt thanks to President and Sister Summersell for all they have done for the Bournemouth Branch.

December 22nd saw Bristol Sunday School scholars at their Christmas Party excitedly waiting for Father Christmas. The sound of sleigh bells coming down the drive to the Chapel door announced his arrival carrying a sackful of toys and other useful presents. The following day, the same children, under the direction of Sister Pat Perry, presented a nativity play,

"And It Came to Pass" from the "Children's Friend". The singing and speaking were excellent and the Christmas Star which had been made by Brother Lutas, could be seen by all.

Hull

York Branch's Christmas Party was held on December 29th. A wonderful tea was served by the Relief Society in the beautifully decorated M.I.A. Hall. Games were provided by Elders Davis and Goold and a play, "Little Women" was presented by the Y.W.M.I.A. Father Christmas presented each boy and girl with a parcel containing fruits, sweets and a toy.

Hull Branch has been celebrating Christmas in a really big way this year. The festivities started on December 8th when the Branch Pantomime, "The Pied Piper of Hamelin" was presented by Sister Doris Scott followed by Brother

George D'Andilly displaying his magical skill. On December 15th, the M.I.A. Drama Group gave a Christmas play directed by Sister Vera Thistleton which was followed by a Carol Service in a seasonal setting. The Primary party on the 18th was attended by children from all three of the Hull Branch Primaries—proof of the popularity of this event was shown when the children were most reluctant to go home after a final carol sing-song. The Sunday School party came on the 28th, a really bumper show with plenty to eat and many fine games. To close this Christmas season the Relief Society held their party on January 3rd. The sisters had hoped to entertain the Priesthood at this event but owing to baby-minding duties, this was impossible, so a hen party was held and all fully enjoyed it.

Irish

Belfast Relief Society held their Sale of Work on November 30th. It was opened by the Relief Society President, Sister Dawson and included a Priesthood stall and a Primary stall.

Belfast's Christmas social events began on December 8th with a Sunday School social conducted by Brother John Stewart with Sister B. Marsden supervising the games. The children's party was on December 15th. The room was gaily decorated and there was a large Christmas tree. Santa Claus came and gave the presents to the children who thoroughly enjoyed the afternoon. The Primary party was on December 22nd and was conducted by Sister Miller. The entertainment was provided by the children and included a nativity play. There was, of course, lots to eat

including ice-cream and jelly. The M.I.A. held their Boxing Night social in the Overseas League Hall. It was conducted by Brother Paindavoine with games by Sister B. Marsden and ballroom dancing by Brother Frank Hill. Although it was a very cold night and some of the Saints had to walk a considerable distance home there was a large turn-out and no ice-cream was left over when the refreshments were served.

Liverpool

Blackburn Branch held their Sunday School Christmas party on December 29th when thirty-five children and adults enjoyed the pantomime "Dick Whittington" at the Opera House, Blackpool. Afterwards the party returned to the Chapel at Blackburn where a lovely meal was awaiting them in the Recreation Hall. Games and dancing followed and later books were presented to the children.

Twenty members of Burnley Branch attended a social held on December 22nd. Excellent refreshments were provided by the Relief Society and afterwards games and dancing were organised by Sister Jeanne Pickup. Father Christmas also attended the party and gave everyone a present.

A Farewell Fireside was given for Brother and Sister Ditty of Liverpool on December 16th. The M.I.A. presented a nativity play. The M.I.A. Christmas party was held on December 19th and there was a splendid meal followed by games. Carols sung by the Branch Choir brought a wonderful feeling of Christmas. The Branch New Year party was a great success with everyone present seeing in the New Year. The party ended with the

traditional singing of "Auld Lang Syne".

Preston Branch Sunday School held their Christmas party on December 29th. Fifty children and adults enjoyed a splendid sit-down meal and afterwards revelled in in dancing and games. The children presented a concert and then Father Christmas arrived with presents for the children. The Sunday School attendance prizes were also distributed and as the children left they received chocolates, Blackpool rock and fruit. A New Year's Eve party was held at the home of Brother and Sister William Warren. Fourteen members enjoyed a lovely evening and a collection was made in support of the Building Fund.

A busy time was had by the Wigan Saints on December 22nd, they held the Sunday School party and M.I.A. party both on the same day. Both events were very successful and a good time was had by all.

On Christmas Eve the M.I.A. visited the homes of both active and inactive members to sing carols. They were very much appreciated and enjoyed by everyone.

London

Newchapel M.I.A. Christmas programme was held in the decorated M.I.A. room of Newchapel House on December 18th. The programme was taken to the Old Ladies' Rest Hall at Dippen Hall on December 19th.

The Branch Christmas party was held on December 22nd at Newchapel when Father Christmas came and distributed presents. Refreshments, games and dancing were enjoyed.

It was very encouraging to the President of West Drayton Branch to have every member turn up and bear their testimony on the last Fast Sunday of the year. Each member in turn gave a sincere,

Christmas party held for the children of the Peterborough Branch on Saturday, December 22.



heartfelt and touching testimony of the Gospel, including many of the blessings that they had received of the past year.

The Christmas Party at West Drayton was held in one of the recreation rooms at the U.S. Air Base on December 21st. The children had great fun and they certainly did let themselves go, but as the evening wore on it was too much for the little ones and they began to get tired.

Romford Saints gathered together on December 29th for the children's Christmas party. The food was provided by the Sisters whilst the Priesthood paid for the hire of the hall. A further treat was provided for the children on January 6th when the Sunday School prizes were presented. These presentations took place at the Laurie Hall, Romford Market, which is the Branch's new meeting place.

The newly formed London District Choir gave its first concert on December 15th. Besides items from the choir under the direction of Sister Jean Taverner the programme included songs by the South London Relief Society, Missionaries in the London Office and members from several Branches. A small sum was raised for choir funds.

South London Relief Society held a very successful bazaar on December 15th in spite of the fact that they didn't decide to hold the bazaar until late in the year. Some of the money raised was used to give Christmas parcels to the older members in the Branch and the Branch Presidency acted as "Santa Claus" on Christmas Day delivering them.

There have been several seasonal events in South London's calendar during December. A Christmas

dance organised by the Junior M. Men and Gleaners was well planned and a credit to the efforts of the young people. A few Scottish customs were introduced at the New Year Dance and Party which added even greater excitement to this important night of the year. A sad note of the evening was that the M.I.A. had to say farewell to four young women who have been very active in the Branch during 1956, Anne and Josie Pepperell, Fiona Seeley and Phyllis Blades left for Canada on January 2nd.

South London's Branch Presidency held a "School Days" dance on December 7th in aid of the Welfare. This provided a good deal of amusement—shorts and tunics were brought out of mothballs and lollipops sold fast to some gawky-looking boys and girls. Decorations included a series of "suitable" cartoons drawn by President Childs—with apologies to Ronald Searle.

Catford's Christmas party which was held on December 4th was a great success. Both children and adults joined whole-heartedly into the fun and games. The star attraction of the evening was a lively demonstration of rock 'n' roll by Brother W. Wood and Sister "Mum" Woods. In spite of the enormous appetites of the younger members of the Branch, not all the food provided was eaten and some had to be taken home again after the party.

Manchester

The District New Year's Eve party sponsored by the missionaries was an outstanding success. This event vies with the Gold and Green Ball in popularity. Elder Short and his companions had made the Church Hall at Wythenshawe very

gay with streamers, balloons and clocks. Brother H. Crookell proved a very lively M.C. and vocal items were rendered by Sisters June and Ruth Lomas and Ada Lord of the Bury Branch and Jean Clarke of Wythenshawe. Oldham produced a very amusing play, everyone was all set to hear something really blood-curdling and it appeared that the "murdered" victim was a mouse. Mr. Clifford Wood from Stockport entertained with his piano-accordion and then called upon four of the missionaries to give a demonstration of square dancing with Elder Russell as caller. The most outstanding feature, however, was a movie studio in action. The picture being made was "Changing of the Guard", or "Nappies of Waterloo" in which the old year with his burden of envy, malice and other vices was depicted by Elder Bailey and the new year, complete with nappie and rattle (Elder Evans) ushered in love. This was uproariously funny. Dancing followed and included a demonstration of "rock 'n' roll" by half-a-dozen of the younger set. Delicious refreshments were served by the Relief Society and at midnight all joined in singing "Auld Lang Syne" and balloons were released from the ceiling.

The Christmas party at Ashton-Hyde was held on December 22nd with each Auxiliary combining to make it a success. The room was gaily decorated with a Christmas tree in a prominent position on the platform. Whilst carols were being sung Father Christmas arrived carrying a sackful of presents and gave one to each child. There were all sorts of good things to eat and afterwards everyone joined in playing games. Ashton-Hyde Branch

are very grateful to Brother Kearns of Wythenshawe for his assistance in making Santa Claus' visit possible.

Bury Branch had their party on December 21st. The Relief Society was responsible for the eats and the M.I.A. for the entertainment. The price of admission was a paper hat and everyone enjoyed himself from the word "Go".

The children at Rochdale entertained the adults on December 22nd. The young girls of the Branch gave a dancing display including an Irish jig and a gipsy dance. Alice McQuaig gave a solo tap dance called "Singing in the Rain" and Jacqueline Fountain and Carole Mellor gave a duet tap dance called "By the Light of the Silvery Moon". The highlight of the programme was a minuet with a solo sung by Alic McQuaig and a ballet dance which included two tiny girls Micheline Fountain, aged 3, and Angela McQuaig, aged 6. The girls were trained by Sister Connie Bamford and the beautiful dresses were made by Sisters L. Fountain and B. Woodhead. During the evening each child was presented with a toy off the tree. On Christmas Eve a Christmas Dinner was put on by Brother Harry Withington and Norman Woodhead, this included turkey and all the trimmings. At the close the Branch President, Brother Geoffrey Hoyle wished all the members a Merry Christmas and a Happy New Year and thanked them all for the help they had given him during his term of office. Sister Olive Teale thanked the Priesthood on behalf of the Sisters for their help during the past year. The evening concluded with carol singing.



Missionaries of the Sheffield and Nottingham Districts as they gathered together for a Thanksgiving Dinner on November 23.

Stockport Relief Society held its Christmas Party on December 18th in the home of Sister Wood. Refreshments were contributed by all the sisters and the evening was very enjoyable. The Primary children had their party on the 19th and each received a gift. Later the children went carol singing to the sick and aged members of the Branch. The M.I.A. party on the 20th was a regular "sit-down" affair which was attended by twenty-seven people. Stockport now have a Building Fund and each member has been given the assignment to make a profit of £10 towards this objective by making articles and selling them.

Wythenshawe Dramatic Society excelled themselves on December 8th with two plays: the first a pantomime, "Cinderella" in rhyme which had a most endearing interlude when four tiny tots danced to "Swan Lake". Sister Thelma Taylor was a most enchanting "Cinderella". The second play was a drama, "The Miracle at Blaise". This depicted a spy episode during the last war and was superbly acted. Sister Arnoll is to be highly com-

mended for her splendid work in training these brethren and sisters, it is certainly paying dividends. The Branch Choir held their first dinner on the 19th. Brother Davies and Sister Taylor presided over the table and Sister L. Bates over the kitchen. The evening was a great success and after the dinner each member was required to "Sing, Say or Pay". The whole session was in candlelight and it is hoped this will be an annual event. The M.I.A. party on the 22nd, in charge of Brother Mazey, was a huge success with new and interesting games, dancing and refreshments.

Newcastle

South Shields held a farewell social in honour of Elder Martell who was transferred to Ireland on November 23rd. His successor, Elder Ditty, has a great flair for organisation. Under his direction the Branch is now on the Budget and Maintenance Scheme.

Newcastle's Christmas Party was held on December 22nd. Everyone contributed to the refreshments and games were organised by Brothers Ernest Hewitt, Harry Gray and

Selkirk. An original pantomime was presented which was very humorous and entertaining. The party ended in real Christmas style with all the children being presented with gifts from a large Christmas tree. President Curryer then distributed apples and oranges and the Sisters received posies of bath salts made by the Primary children.

Norwich

On October 31st, Norwich Relief Society went to see "The King and I". Despite the cold evening the Sisters all agreed it was a film well worth seeing.

Chelmsford Relief Society held a sale of work on November 17th which was a great success. A social was held during the evening the highlights of which were the duets sung by Brothers Hunt and Crouch and the missionaries.

The Chelmsford Branch has now obtained its own meeting place and held their first meeting there on January 6th. The address is "The White House", 171 Baddow Road, Chelmsford, Essex.

The M.I.A. held an impromptu farewell party at Gorleston on November 22nd on the occasion of Elder Hogge's transfer to Leeds District. He was wished every success and blessing in his new assignment.

Lowestoft M.I.A. gave a Variety Evening in December under the direction of Sister Anne Stafford. The evening included singing dancing and skits by the younger members of the Branch. A feature of the evening was a nativity play. Ninety people attended and 26s. was raised and handed to the Sunday School for the children's Christmas party. This was held on December 28th and a wonderful time was

had by the fifty children and adults who attended. As they went home each child was given an apple, an orange and a present from Father Christmas.

The Peterborough Branch held a successful bazaar and social on Saturday, December 8th, to aid the Relief Society's finances. It also raised a nice sum for the children's Christmas party. Don Overton engineered the programme and enlivened the evening with humorous stories and the band played selections and accompanied community singing. A dance by Jacqueline Saville, a clever skit by Peter Williams, his dog and Paul Overton, and a mime by Serveant Fritz and his wife Doris were also enjoyed.

The Relief Society on Tuesday, December 11th, discussed some of the deeper philosophies of Shakespeare's plays under the direction of Sister Margaret Richens, and the M.I.A. had an enthusiastic work-night on Wednesday cleaning the M.I.A. room and fastening rubber silencers to the chairs. The meeting ended with a showing of a coloured film of President Brammer's family just received from America.

The main event of the week before Christmas for the Peterborough Branch was the children's primary Christmas party. There were demonstrations of wind-up toys in a toy shop, with Jill Glover as the storekeeper. Mrs. D. Chambers accompanied at the piano, and the dancing was directed by Sister Ethel Saville, assisted by Josephine Overton and Jean Manning.

Nottingham

Eastwood Primary and Sunday School party was held on December 15th and nineteen children sat down

to a well prepared tea. Later they played games and sang carols then all went home with gifts of sweets and chocolate.

Many members and friends attended the Eastwood M.I.A. nativity play on December 29th. This was the result of much hard work on the part of the members who well deserved their success.

Branch President Sidney G. Hill presented the Eastwood Sunday School children with their prizes on December 30th. The children were thrilled with the prizes and encouragement was given to them to attend as well in 1957 as they had during 1956. Also on the same afternoon the adults who had completed their Public Speaking and Teaching Course were presented with their certificates.

Members of the Hucknall Branch recently held their first bazaar in the new Chapel. Opening the bazaar, Sister May Fletcher of Nottingham said she was very pleased to visit Hucknall because she had a great respect for the town. She commented on the fine display of goods and wished the bazaar and church every success in the future. During the evening a display was given by the pupils of the Pamela Shaw School of Dancing. Branch President B. M. Taylor presided and proposed a vote of thanks to the artists.

Nottingham Primary and Sunday School held a grand variety concert which was attended by a hundred people on December 8th. Brother Derek Cuthbert compered and various items were performed by Ron Viggurs of television fame, the Gedling Girls and Mrs. Price and the Carlin Singers.

The children certainly turned out in force to see Santa Claus at Not-

tingham on December 19th and they all had a really enjoyable time.

A wonderful party was held in Loughborough by Sisters Kathleen Bailey and Yvonne Pickering for the Shelthorpe Primary children. The District President presented prizes of books to the eight best attenders and a small gift was also given to the other children. A fine tea was prepared and enjoyed by the children and parents including one or two parents of children who are not Latter-day Saints.

Scottish

Aberdeen M.I.A. held a Christmas party on December 18th and the spirit of fun was most prevalent. Thanks to the sisters who provided the eats the party was enjoyed by the many Saints and investigators who were present. The Sunday School party was held on December 29th. All the children received a present from Santa and had a fine feed. The hall and Christmas tree were beautifully decorated.

An open night was held on December 4th by Edinburgh M.I.A. when nineteen members and friends had a lesson from Brother Jefferson on how to make puff pastry. The M.I.A. have a project on hand to decorate a basement room and utilise it as a Welfare Room. What they lack in experience they make up for in endeavour. The Saints had to say goodbye to Sister C. Duff and her daughter Sandra who left to join Brother Duff who has been in Salt Lake City since May. Both Sister Duff and Sandra were presented with small gifts by President R. S. Spikin as a token of appreciation for all they have done in the Branch.

Airdrie had three parties during December. The first was to raise

some funds for the Sunday School. The second was a farewell for Elder Ballantyne who was presented with a writing-case and a book of Scottish songs. The presentation was made by Sister M. Graham on behalf of the Branch. The third party was the Sunday School and Primary party on December 21st. The children had a wonderful time and had received a present from the tree.

A Parents' Night was held by Paisley Primary on December 5th and to entertain their parents the children presented a sketch. The Branch Choir visited the old folks' home across the way on December 16th. They staged about an hour singing carols to the old folk who were very sorry to see them go. The Sunday School party was held on December 22nd. Elders Oswald and Roberts decorated the hall beautifully. During the party, Elder Oswald lighted the candles on his birthday cake which had caused a lot of attention as it was a hollow ring of pink pop-corn.

Glasgow Primary and Sunday School produced their own pantomime on December 15th. It was written by Brother W. Foote and all the children enjoyed taking part. Father Christmas arrived at the end of the show to give presents to the children.

Sheffield

The Primary children treated the Sheffield Branch to some grand dancing and a comedy which was given by Miss Jessie Lester's "Bright Lights". Sister "Nance" Fagan, Primary Mother, stated that over £6 had been raised which would help to buy new books for teaching the children.

Welsh

On November 26th, a party was held at the home of President Appleby of Newport to celebrate the birthday of Elder Ross Jenkins. A full house enjoyed all the good things at the party.

Newport Genealogical Society have now completed the monumental inscriptions in the Llantarnau Churchyard.

The recently formed Swansea Branch held an extremely happy social evening on November 30th. Sandwiches were supplied by the Sisters—the Brothers took it upon themselves to prepare the cakes. However, due to various mishaps, both cakes and sandwiches were ultimately prepared by the Sisters. Two notable exceptions were Elder Bassett's delicious banana cakes and Brother Hooper's traditional Welsh cakes. The entertainment was provided by the Missionaries who gave a film show.

The only cloud over the Swansea Branch's Christmas was the fact that Elder Glen R. Bennett, former Branch President returned home two days before Christmas. Elder Bennett spent fifteen months of his mission in Swansea and endeared himself to all. He took with him the grateful appreciation of the Saints for all his devoted work.

Births and Blessings

To Brother and Sister M. Ludwig of West Drayton, a daughter born on November 29th. She was blessed by her father on December 30th and given the names Donna Lynn.

The infant son of Brother and Sister Peter Cook of Norwich was blessed on October 20th by President Bert W. Martins and given the names of Timothy Roger.

On November 4th, the son of Brother and Sister Stanton D.

Nickell of Norwich was blessed by Elder Vaughn Wixon and given the names of Lawrence Dale.

Brother John Forward of Wales blessed his infant daughter and gave her the name of Jennifer on December 9th.

The infant son of Brother and Sister Vern Fritz of Peterborough was blessed by his father on November 30th.

A son of Brother and Sister Derek Crosthwaite of Stockport was blessed on May 6th, 1956, by Elder Douglas T. Snarr and given the name of Nigel Robert.

The son of Brother and Sister Alan Longstaff of South London was blessed on September 2nd, by his father and given the name of Francis Alan.

Marriage

On October 13th, Sister Patricia Ann Joseph of Birmingham was married to Mr. Roy Alan Beale, a guardsman at present serving in Germany. The ceremony was very well attended and was performed by President John Kitsell. In the absence of her father who is in the United States, Sister Joseph was given away by her brother, John. The honeymoon was spent in Looe, Cornwall.

ORDINATIONS :

Bristol District

Raymond Reginald Vranck of Plymouth to Teacher

John Bambidge of Bournemouth to Deacon

Hull District

George Edward Crosby of Scunthorpe to Deacon

Irish District

Joseph Henry Twigg of Belfast to Deacon

London District

Bradley Verlon Cannon of West Drayton to Priest

Manchester District

Ronald Kent Mason of Wythenshawe to Deacon

Michael Corbishley of Wythenshawe to Teacher

Robert Taylor of Wythenshawe to Priest

Derek Crosthwaite of Stockport to Priest

Peter Bailey of Wythenshawe to Teacher

Deaths

Francis Edward Rossiter of the Mansfield Branch, Nottingham District.

John Gregory of the Blackburn Branch, Liverpool District.

Margaret Hargreaves Thompson of the Blackburn Branch, Liverpool District.

George Leak of the Blackburn Branch, Liverpool District.

Florence Harriet Watson of the Scunthorpe Branch, Hull District.

Leah Calladine Hulley of the Mansfield Branch, Nottingham District.

Phillip Henry Blease, 36, clerk of the London District, died suddenly on Friday, October 19th, after a short illness.

Elder Blease joined the Church in 1950 and was prominent in branch and district activities, in the M.I.A., Sunday School branch presidency, and district presidency. Suffering from a back deformity, yet he made light of it, thus teaching a valuable lesson to those who associated with him. A prolific correspondent, Blease kept in regular contact with scores of returned missionaries from the British Isles, and British members who had emigrated to the States.

Ambrose Percival Bates of Wythenshawe to Teacher.

Stanley Brian Kenyon of Wythenshawe to Teacher

Jack Ellis of Wythenshawe to Deacon

Newcastle District

Derek Smith of Sunderland to Teacher

Brian Smith of Sunderland to Teacher

Arthur Walker of Sunderland to Priest

Nottingham District

Philip Hugo Culley of Derby to Priest

Anthony Benjamin Cooper of Derby to Priest

Horace Bull of Derby to Teacher

Leon Bull of Derby to Deacon

Terence King of Derby to Teacher

Welsh District

John Arthur Smith of Cardiff to Teacher

Arthur Smith of Cardiff to Teacher

Anthony Charles Keogh of Cardiff to Teacher

Herbert H. Williams of Cardiff to Teacher

Engagements

Sister Jean Silsbury of the South London Branch became engaged to Brother John Geary, North London Branch, on January 13th.

The engagement of Sister Pamela Helton of Ipswich to Brother Lee Black of the U.S. Army was announced on Christmas Day.

Brother Jack Chambers of Belfast announced his engagement to Sister Pamela Carway of Salt Lake

City on December 22nd. Sister Carway is a member of the Tabernacle Choir.

The engagements of Sister Doreen Taylor and Brother Harold Crookell and Sister Sheila Robinson and Brother Ronald Kent Mason, all of Wythenshawe Branch were announced recently.

Sister Dylis Carpenter of Bourne-mouth became engaged to Mr. Eric Barnes on December 24th.

MISSIONARY ACTIVITIES

ARRIVALS :

January 9th, 1957

Albert Sunderland

January 25th, 1957

Elder Vernon Neelands Young

Elder Robert Earl Woodward

Elder David Carlin Ashby

Elder Charles Norman Egan

Elder Heber Clark Brown

Elder Clifford Terry Warner

Elder Frank Hinckley Craven

From

Draycot, Nr. Derby

Assigned to
Birmingham

Lethbridge, Alberta, Canada

Cardston, Alberta, Canada

Caldwell, Idaho

Salt Lake City, Utah

Hayward, California

Redwood City, California

Bountiful, Utah

APPOINTMENTS :

Elder Wallace K. Penrose as District President of Scotland District, December 21st, 1956.

Elder E. Fritz Boyer as District President of Wales, January 27th, 1957.

Elder Allen Carl Brown as District President of Manchester District, January 14th, 1957.

TRANSFERS :

Elder Ronnie Almond

Elder Raymond H. Hafen

Elder Roald F. Burnham

Elder Milton W. Hammond

From

Liverpool

Nottingham

Sheffield

Newcastle

To

Newcastle

Sheffield

Nottingham

Liverpool

Date Effective

January 2nd, 1957

January 2nd, 1957

January 2nd, 1957

January 2nd, 1957

RELEASES :

January 21st, 1957

Elder Merrill Don Bellows

January 27th, 1957

Elder Thomas J. Jones*

February 4th, 1957

Sister Greta Jean Loughton

February 6th, 1957

Elder Baynard Monsen Taylor

February 7th, 1957

Sister Alma Edith Tinson

* District President

From

Spanish Fork, Utah

Cedar City, Utah

London, England

Salt Lake City, Utah

Nottingham, England

Districts

Irish and Birmingham

Welsh

Newcastle and Norwich

Liverpool and Nottingham

Norwich and Liverpool



**SISTER
GRETA J. LOUGHTON**



**ELDER
MERRILL D. BELLOW**



**ELDER
THOMAS J. JONES**



ELDER
BAYNARD M. TAYLOR

SISTER
ALMA E. TINSON

BAPTISMS :

Birmingham District

Evelyn May Allen of Northampton
Walter Allen of Northampton
Monica Wade of Northampton
Richard Edward Tisdale of Birmingham
Alan William Tisdale of Birmingham
Charles Davies of Rugby
Gene Raymond Bowker of Worcester
Marjorie Wallace of Wolverhampton

Bristol District

Verly Hilda Head of Bristol
Marlene Ursula Wood of Bristol
Lynne Cathrine Figures of Bristol
Derek Alan Sanders of Plymouth
Edgar Mitchelmore of Plymouth
Edward Brian Murray of Bournemouth

Hull District

Jessie Spencerial Brattan of Hull
Irene Brattan of Hull
June Brattan of Hull
Doreen Emily Brattan of Hull
Harry Adam Ashby of Grimsby
Beatrice Ashby of Grimsby
Christine Stone of Hull
Peter Lawrence Everitt of Hull
Edith May Theaker of Hull
Patricia Forsberg of Hull
Gladys Violet Farrell of Hull
Catherine Oakley of Hull

Irish District

Michael Gordon Jones of Portadown
Alan Henry Jones of Portadown

Liverpool District

Elizabeth Ursula Hughes of Liverpool
Patricia Valerie McMonagle of Liverpool
Paul Logan, Jr., of Wigan

Leeds District

Cathleen Helen H. Corner of Leeds
Christine Boothroyd of Huddersfield
Barbara Shaw Cogan of Huddersfield
Herbert Jeffrey Cogan of Huddersfield
Sarah Jane Haigh Hewitt of Huddersfield

London District

Eric Howard Lock of Reading
Barry Thorne of Brighton
Dora Kathleen Spence of South London
Brian Rock of South London
Hazel Field of Romford
Maud Marie Field of Romford
Kathleen Florence Lock of Reading
Barry Peter Gates of Brighton

Manchester District

Olive Forbes Crowe of Stockport
Ronald Eades of Ashton-Hyde
Margaret Anderson of Stockport
Alfred James Kenneth Anderson

Newcastle District

Coral Jones of Middlesbrough
Christine Oakley of Darlington

Freda Moore Baker of Newcastle
Edward Baker of Newcastle
Edith Mary Mawlam of Middlesbrough
Valerie Lynn Mawlam of Middlesbrough
Jeffrey David Mawlam of Middlesbrough
Malcolm William Hill of Sunderland
Pauline Carruthers of Sunderland

Norwich District

Pamela Jean Flegg of Lowestoft
Michael John Bullen of Lowestoft
Stella Rosemary Allen of Lowestoft
Jean May Hansell of Norwich
Graham Edward Canham of Chelmsford
Julie Christine Mynard of Chelmsford
Brian Parker of Lowestoft
Michael Edwin Field of Chelmsford
Maurice George Howard of Chelmsford
Joseph Gordon Graham of Chelmsford
John Chalmers Buchan of Lowestoft
Christopher John Springall of Norwich
Carolyn Warren of Norwich

Nottingham District

Joan Needham of Nottingham
Edgar Raymond Needham of Nottingham
Dennis Camps of Hucknall
Peter Mulligan of Nottingham

Scottish District

John Couetts Welsh of Aberdeen
Mary Isabella Elizabeth Welsh of Aberdeen
Mary Helen MacDonald of Aberdeen
Shirley Maureen Abernathy of Scattered
Patricia Irving of Edinburgh
Robert Michael Irving of Edinburgh
Lilian Marsh of Edinburgh
Harry Marsh of Edinburgh
John Alexander Taylor of Paisley
Elizabeth Benson H. McBaIn of Paisley
Carolyn Elizabeth McPhee of Dundee
Georgina Duncombe Irving of Edinburgh
Robert Logan Irving of Edinburgh

Sheffield District

Andrew Stephen Fox of Doncaster
Leslie Alcock of Sheffield
Margaret Wilfred Alcock of Sheffield
Jean Eleanor Crossland of Barnsley
Joyce Pricilla Crossland of Barnsley
Neil Kenneth Bergstrom of Doncaster
Hazel Marion Shadboult of Barnsley

Welsh District

David Anthon Turner of Cardiff
Edwin John Turner of Cardiff
Irene Turner of Cardiff
Sheila Frances Watson of Newport
Edward John Mahoney of Merthyr-Tydfil
Marilyn Jane Lloyd of Merthyr-Tydfil
Gaynor Amelia Lloyd of Merthyr-Tydfil
Barbara Ann Appleby of Newport
Jacqueline Ann Amstice of Newport

THE everlasting gospel made known in the last days is nothing more nor less than the ancient religion restored. It is the commencement of the "restitution of all things, spoken of by all the holy prophets since the world was." It is the bringing back of ancient, eternal principles, whereby, men can know God as they knew Him formerly; not a vague fantasy, not a simple form, but a living reality. Its doctrines, its ordinances, its principles, its priesthood are from above, revealed from the heavens, and yet strictly in conformity with all former revelations. It has not been, it cannot be successfully controverted, either in its divine authenticity, its doctrines, ordinances, or priesthood. It is adapted to the wants of the human family, to the world morally, socially, religiously and politically. It is not a sickly, sentimental, effeminate plaything; nor a ghostly, spiritual, sing-song, ethereal dream, but a living, sober matter-of-fact reality adapted to body and spirit, to earth and heaven, to time and eternity. It enters into all the ramifications of life. It does not adapt itself to the philosophy, politics, creeds, and opinions of men, but fashions them in its divine mould. It cannot be twisted into the multitudinous latitudinarian principles of a degenerate world; but lifts all that are in the world who will be subject to its precepts, to its own ennobling, exalted and dignified standard. It searches all truth, and grasps at all intelligence. It is the revealed living and abiding will of God to man; a connection between the heavens and the earth. It is nature, philosophy, heavens and earth, time and eternity united. It is the philosophy of the heavens and the earth, of God, and angels, and saints.

FOR A CHILD

Your friends shall be the tall wind,
The river and the tree;
The sun that laughs and marches.
The swallow and the sea.

Your prayers shall be the murmur
Of grasses in the rain;
The song of wildwood thrushes
That makes God glad again.

And you shall run and wander
And you shall dream and sing
Of brave things and bright things
Beyond the swallow's wing.

And you shall envy no man,
Nor hurt your heart with sighs.
For I will keep you simple
That God may make you wise.

Fanny Stearns Davis